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WEEKLY REVIEW.

—The Plymouth *Mercury* has a long account of "Father Ignatius," who, it appears, has established a Branch of the Benedictine order at Slapton near Dartmouth. The Pilgrimage of the Blessed Sacrament was observed there on Ascension Day, Ritualists coming thither from distant places to worship the body of Christ in the elements. Father Ignatius was interviewed by a reporter, and the information obligingly furnished by the monk, is published to the world. "Our Protestant brethren say it is not Christ's body. We say it is. If it is not, it would be idolatrous to treat it with such reverence. We believe it is actually the personal presence of Christ in which we stand." "Our object is simply to establish in the Church of England an order of men and women who leave the world and every thing belonging to it, and take vows to spend their lives in pepetual prayer. The monks and nuns come first as visitors. The nuns never go out. They are admitted first for five weeks, during which they see every thing and hear every thing." After this probation if they elect to remain they do so, and are then cloistered. "We should prefer this convent to be in a desert, inaccessible to the world, that is our great idea." This is also the great idea of Hindooism. There is no holiness like that of the *Wanwasi*, or desert-dwellers. It seems a pity these English Benedictines could not find such an inaccessible spot, or that they did not live ten centuries ago. During the conversation a 'sister' entered to deliver a message, *and she knelt on both knees*, as she mentioned the purport to 'Dear Father.' Conceive of a man professing to be a servant of Christ, and knelt to by a Christian sister. Both the one that receives such homage and the one that renders it, must be ignorant of the first principles of the doctrine of Christ. When Cornelius fell at the feet of the Apostle Peter, the latter checked him in a way that showed that such homage may be rendered only to God: "Stand up, I myself also am a man." With regard to the conception of religion embodied in monkery, it proceeds upon the assumption that as selfishness is the great characteristic of fallen man, so whatever is opposed to the natural inclinations of men must be right. But selfishness is Protean and knows how to put on very subtle disguises. There may be selfishness in the idea that one has of his own merit and superiority to others, and his own supposed righteousness may be the idol before which he religiously bows. They that are truly Christ's have crucified the flesh with its affections and lusts, in the sense that their whole being is made over to Him who prayed for his disciples thus: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

—The *Lucknow Witness* had recently some remarks about the Lord's day as the first day of the week, in contradistinction to the Sabbath of the Jews, on the seventh day. The latter was essentially a day of rest; the Lord's day commemorates the resurrection of the Saviour, who then ceased from resting, and it gives us the key-note for the other six, a day in which we are to get the right start for the new week. We must confess that we never could see the propriety of designating the Lord's day the first day of the Christian week. When spoken of in the New Testament, it is necessarily spoken of as the first day of the week, because they who used this language and they to whom it was addressed, were familiar with the Jewish week. The name at that time belonged to that particular day, just as Sunday now does, there was no other natural way of indicating the day. But we believe that the law of the Sabbath, Six days shall thou work and in the seventh shalt thou rest from thy work, applies as truly to the Christian Sabbath as to the Jewish, and that the former ought to be spoken of as the seventh day. The word Sabbath *means seventh day. It is to us emphatically* a day of resting from the obligations and toils of secular life, a day when we take deeper draughts of that rest to the soul which Christ has promised, than most of us have the opportunity of doing on the other six days. It is indeed a blessed means of preparation for the coming week, and so was the Sabbath of the Jews, in its measure, and according to their faith.'

—The papers have given us a sketch of the rise of the Sassoon Family to whom Western India is indebted for many valued gifts, the last being the equestrian statue of H. R. H. the Prince of Wales. One of the ways by which this enterprising house has obtained its wealth, is by the shipment of Opium to China. What were called Opium clippers, fast-sailing vessels adapted to the trade (originally contraband) were formerly employed by Bombay firms, and notably by this. The imagination fails in its attempt to grasp the evil wrought among the Chinese by the introduction of this drug; but that does not hinder us from rendering our tributes of praise to those who out of the wealth thus acquired, give a little in charities and public improvements. So far from finding fault with wealth thus acquired, the public are much more disposed to be angry with any one who suggests that there is any thing censurable in such traffic. Are there not European houses, merchants professedly Christian, who engage without scruple in the Opium traffic? Does not the Government lead the way in it? Are not they who discountenance the traffic regarded as fanatics? Is it any reproach to our winemerchants that they are trying to irrigate India with strong drink? Have they any hesitancy in making known their business? Let the advertisement columns of our newspapers testify. Nevertheldss, the stubborn fact remains that men who traffic in that which is generally pernicious, are responsible for their promotion of that traffic. There is a light now shining, crepuscular in many lands, but destined to increase till it fills the world, which will make havoc of the standards that men are now satisfied with, and cover with opprobrium all that corresponds not with the charge to love our neighbour as ourself.

—Does God take care for oxen, asks St. Paul; but he evidently means, Is God more concerned for oxen than for men? The last words in the book of Jonah, represent God as affected by the thought of the 'much cattle' in Nineveh that would have been involved in the destruction of that city. We cannot therefore suppose that the sacrifice of 30,000 camels in the recent war with Affghanistan is a fault that will be overlooked by Him. The bleaching bones of these camels in the defiles of that country will long continue to speak to heaven of the culpable carelessness of those who had the charge of them.

—In the Report of the London Mission, Coimbatore, the Rev. H. A. Hutchinson makes the following remarks on the intense unwillingness of Hindoos occupying a good social position, to make a profession of Christianity:

"Although it is difficult to regard this as other than a great misfortune still it is possible, ought I not rather to say highly probable that it will prove at last the means which God is using in order ultimately to secure the complete triumph of the Gospel and the establishment of a pure faith throughout the whole of India. Just because the number of those who embrace Christianity is few the Missionary and the Native preachers are permitted to teach Christianity unmolested in the schools and in the streets and in the villages, and the Zenana worker is invited to the houses of the most influential. In this way the whole of Hindu society is being saturated with Christian knowledge and sentiment, and gradually and irresistibly attracted to the Saviour.—It is of the utmost importance on other grounds also that the truth should be first received by the simple and the ignorant and gradually win its way upwards rather than that the opposite course should be followed. If Christianity were first of all to be adopted by the Brahmans the certain result would be that it would be mixed with many of the corrupt practices and evil doctrines of Hinduism and thus there would be repeated in India what took place in the Roman empire and which required the fearful struggles and suffering of the Reformation even partially to undo."

—We learn from the *Christian Standard* that some friends in America are proposing to furnish circulating libraries of books on religious experience for the different appointments of the S. India Conference of the M. E. Church. This will doubtless be a very acceptable Christian souvenir.

—We learn also that a proposition which originated with the Rev. W. B. Osborn, presiding elder in that Conference, is likely to be carried out, viz. that those who have

taken the lead in the National Camp-Meeting Association should make an evangelistic tour round the world, with the great tabernacle. The proposal meets with favour and it is not unlikely that men who have been greatly used of the Lord in the Camp-meetings of America, such as Inskip, Macdonald, Dr. Steele, etc. may visit England in the summer of next year, India in the cold season, proceeding then to Australia and returning to America by the California route. We hope that our readers will make this matter the subject of prayer.

—ANOTHER of the grand men of India has passed away. The life of Lord Lawrence is one of those that a Christian Plutarch will delight to delineate. No son of the soil could have more truly at heart the interests of India, than the two Lawrence brothers had. Yet they were ever faithful to their Christian convictions. Some believe that the people of this country are to be ruled with their own ideas, however erroneous these may be; that the governed are to determine the government; but Lord Lawrence, while willing to show all due deference to the convictions of the people, believed that we owed it to them to rule the country with the highest available wisdom, not sacrificing our light to their darkness, but giving them the best opportunities of coming to the light. He would have had the Bible taught in the Government schools, leaving it optional with the scholars to avail themselves of this instruction ; and the Baboos of Calcutta begin to perceive that the education given them is defective inasmuch as they have not been taught the Bible, one of the most potent means of culture.

—WE have much pleasure in acknowledging receipt of the first number of *The India Methodist Watchman*, an independent monthly, issued by Methodist ministers, published at Madras. Each number consists of 16 pp. quarto and the price is two rupees a year, including postage. This first number contains a good deal that is readable and fitted to be useful, and we have no doubt that subsequent issues will justify and reward those who subscribe for it. The Editor lives at Secunderabad, Deccan.

—THE Rev. Wm. Taylor has deferred for a few months his visits to Brazil and Buenos Ayres, in order to secure and send out twenty additional missionaries to the S. India Conference, who, it is hoped, will be able to devote themselves specially to the work among the Natives. We commend this also to our readers as a subject of prayer, that men of the right stamp may be obtained.

—THERE has been another Missionary Conference in India beside the one in Bangalore, and it came very near escaping our observation. It took place somewhere in the Himalayan mountains. At least a correspondent of the *Indian Mirror* would have us believe that there has been such a Conference and that they unanimously resolved, "in the spirit of St. Paul," to be all things to all men, Hindus to the Hindus, Europeans to the Europeans.

"In order that we may effectively convert the heathen, we should show by our preachings and practices that we are vastly superior to them in devotion and purity, especially in those elements of character which are most expected of us by the Hindus, *viz.*, meekness, forgiveness, patience, simplicity, asceticism, humility, solitary prayer, sustained devotion and communion. If we are inferior to them in these things, will they not reject our faith ?

"We shall live according to the maxim—Take no thought for the morrow, taught by our Master. Neither shall we provide for ourselves a fixed salary, nor shall we ply any lucrative trade for the maintenance of our wives and children. Whatsoever the generous public will give us as alms, the same shall we receive with thankful hearts. Let not the world call us 'paid agents,' but let us go about preaching as our Master did, without pay, and without gold or silver in our pockets. We must one and all give up drink and become teetotallers. For St. Paul, whose wisdom we are always apt to shun as too unworldly, teaches us to set good examples unto others and to avoid whatsoever causeth our brethren to stumble. Though wine be good for us, it is death to the Indians, and, if to save them be our object and aim, we must, for their sakes, remove the destructive glass from our table.

"Our food and raiment and our general style of living must be simple. We must live in the humblest style possible, consistently with our health and position in society. Let not the heathen say of us, lo ! these are rich men and shall not enter the kingdom of heaven. But let our poverty and humility and lowliness attract them, and influence them to cast away worldliness and pride. If we must live in splendid houses and use horses and carriages which others have given unto us, let us prove by our conduct in other matters that our prosperity is a matter of necessity, not choice. And with this object in view we shall now and then walk among the poor, enter their humble cottages, take coarse meals and even cook our own food, if possible, that the people may see that though we are outwardly rich, we are poor in spirit.

"We ought to abstain from meat and become strict vegetarians. There shall be neither fish nor fowl nor eggs upon the Indian Missionary's table, except when recommended by the doctor. Thus our abstemiousness and simplicity shall command the respect of the Hindu.

"For at least two months in the year we should retire from our active duties, and spend the time in solitary prayer, as our Master did, on mountain heights, and cultivate true communion and *yoga*.

—THE S. I. Conference of the M. E. church have long been urged to take up Rangoon as one of their stations, and the arrival of a fresh missionary from America, Mr. Carter, has furnished the needed opportunity. Dr. Thoburn and Mr. Goodwin accompanied Mr. C. to Rangoon, and the following letter from Dr. T. shows that the work there has been successfully inaugurated.

"I am on my way back from Rangoon, where Bro. Goodwin and I have held a fortnight of special services. God had set before us an open door, and we at once entered upon a most interesting and delightful work. The American Baptists and the Scotch Presbyterian minister gave us a most cordial welcome, and cooperated throughout the meetings in the most fraternal manner. We held our meetings in the Baptist Chapel, except on Sunday evenings, when we took the Town Hall and had very large congregations. God blessed His word very graciously. Many repented and sought salvation in Christ. At one meeting in the Town Hall thirty one persons rose to ask for prayers, and at the same meeting forty six persons professed to have found Christ during the preceding meetings. In all one hundred and ten persons publicly sought the forgiveness of their sins, and many believers were greatly quickened in the divine life.

We organized a Methodist Church, with fifty members and probationers, and took steps to erect a place of worship at once. Bro. Goodwin has remained for a time at Rangoon to push forward the work of church building, and also to help to gather up the fruits of the revival.

"TURN TO THE EAST."

There does not not seem to be much of interest or profit in considering this subject, though it has been the occasion of much dissent in the Chuch of England. No doubt it was the custom of the Israelites to pray looking towards the Temple. At the dedication Solomon beseeches God to hear the prayers of the people when they pray, looking towards that place. When in exile, they prayed looking towards Jerusalem because the Temple was there. Hence we find Daniel praying with his window open towards Jerusalem, as was his custom. Babylon being East of Jerusalem Daniel must have turned to the West. It did not matter where they were, nor in what direction they had to turn—it was towards Jerusalem. Jerusalem was the most favored city on earth. There God had His Temple built. There He made Himself manifest in a different sense, and in a greater degree, than anywhere else in the world. Hence it was peculiarly sacred, especially to the Israelites.

Before the coming of Christ the children of Israel were scattered throughout all quarters of the known world. We find their descendants in Jerusalem at the feast of Pentecost, from countries all around. In those countries no doubt their synagogues were erected, and according to their custom they prayed towards Jerusalem. How this custom became Eastward, instead of Northward, Southward or Westward, can readily be seen. Civilization, learning, and true religion were moving Westward from Jerusalem, with rapid strides, and have continued to do so ever since. We have very little history concerning the early Christians East of Jerusalem. Even that of the Israelites is shrouded in darkness. The fact is there were very few of them in those countries. They were nearly all inhabiting the countries along the Northern border of the Mediterranean, and the islands of that sea. Among these nations Christianity made rapid progress. The early Christian converts were from these countries, and we believe chiefly from among the descendants of these children of Israel. This Jewish custom was perhaps maintained a short time in the early Christian Church. But after their conversion to Christianity, it having no significance to them, in a very few years they left it off. This we believe is the true foundation of this innovation, that the Ritualist would again introduce into Christian worship.

But this reason is too far fetched to suit the High Churchman. He will tell you—1st, "The east end of the church is the most holy" —the reason—"for in the east the sun rises day by day, being the figure of CHRIST, the Sun of Righteousness." This to me seems absurd. In what manner does the rising of the sun make its *place* of rising more holy than any other place. 2*nd*. "There also Christ was born." This is true to all persons West of Bethlehem, but from India it is North-West. If that is any reason, let them turn in the right direction, and be consistent. 3*rd*. "And it is thought that He was crucified with His face to the West." This reason, we see, is based upon less than *tradition*, *mere thought*, and is upon about as baseless a foundation as many other of their silly innovations. 4*th*. "In our churhes the Altar is in the eastern and for these causes," viz. *because that end is most holy—the sun rises in the east—there Christ was born—it is thought that He was crucified with His face to the west.* "Thus we give the East a special honor, and in token of our oneness with the first Christians in the one faith, we turn to it, as they did, when we say the creed; and also when we confess our sins, and pray, and praise God." It is surely a satisfaction to know the why and wherefore, if only to gratify an idle curiosity.

This act may be harmless in itself. But it seems to be the beginning of Romish parade and vain show. "Ritualism is a desperate thing to grow, and a desperate thing to stick when it has grown." So said DR. N. CURRIE, at

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an Episcopal Convention, lately held in the city of Philadelphia. So says the history of the church of which he is a prominent minister. Give them one point and they will soon have the whole. Many ministers of the Church of England look upon these things with sadness and grief, because they know that "High Churchism is a blot upon Protestantism." The Ritualist is not *one in faith* with the first Christians. They know not the power of God unto *salvation* or they would preach *salvation alone by faith in Christ.*

ALETHEA.

IN eight successive issues the *Madras Mail* has given its readers a very full report of the proceedings of the South of India Mission Conference during the time it was in session, June 11-18. We gladly avail ourselves of these reports to communicate to our readers some knowledge of what was said and done. We confine ourselves at pre sent to the first day's proceedings.

Bishop Sargent made some remarks on the objects of the Conference. Only four of those who attended the previous Conference at Ootacamund, in 1858, were present at this. The Rev. Mr. Alexander, of Ellore, speaking on the subject of vernacular evangelistic work, said :

A separate staff of men freed from all other work was necessary. He advocated mission tours, which might, he contended, be of two sorts. First of these were distant tours to districts beyond the general line of evangelistic work, and secondly, the shorter tours which the Missionary might make within a given district, with his wife and family, which were of especial value in bringing the word nearer home to the Hindoos, and particularly to the respectable women of the higher castes. He had often thought that a less expensive class than the European clergy might be made use of in the work of Missions, and said that if only the voice of the Evangelist was heard, calling the people from darkness to light, much good could be effected. What was wanted for this purpose was young men of piety and intelligence, who should be prepared to go far beyond the present limits, to distant out-stations, where they might live amongst the natives themselves. They would not require any lengthy instruction in the classics.

The Rev. Mr. Hocken, of Mysore, speaking on the same subject, among other things,

Referred to the management of the voice, and said that in street-preaching many Missionaries used their voice reckessly. It was quite an easy thing to preach in the open air, if three things only were remembered, viz., to speak from the chest, to keep the lungs well filled with air, and to speak within bounds. The Missionary should never "speak into space," but having decided how far he can be heard, he should keep that imaginary sounding board well in view. Speaking of the results of street-preaching in Mysore, Mr. Hocken said that the streets at the evening services were filled by a large number of respectable listeners, and the old opposition that had been experienced at the outset of the missionary work had now nearly all disappeared, while the general results of the system were satisfactory.

The Rev. Mr. Lewis, of Bellary, followed :

Referring to the matter of preaching, Mr. Lewis continued that this was the most vital point, and worthy of the most careful consideration; for to get at the people was one thing, but to speak to them so as to do them permanent good was another. This, however, was to a great extent in the power of the Missionary. Not only should they exercise the greatest care that their preaching was understood, but they should preach with a consciousness that their words were likely to lead to good results.

The Rev. Mr. Timpany, of the Am. Baptist Mission, Nellore, had lately visited America and on returning was surprised at the change.

At one time, preaching to the caste people was like preaching to a stone wall : it seemed as the words of the Missionary came back to him ; there was no response of heart or feeling on the part of the people. But now everything was very different, they appeared to sympathize with the Missionaries, and he felt, on speaking to them now, as if he was speaking to a congregation of his own countrymen, who were to a certain extent in sympathy with him. He had full confidence in the genuineness of the work as a whole in the Nellore District.

Rev. Mr. Herrick, Am. Mission, Madura :

With regard to material aid his advice was never to give it, but it was a very difficult subject, and the circumstances of the people in other districts might be so different to those in his own, that he would not like to protest against this aid to others : yet his rule had ever been never to lend money to the natives. In the first place the Missionary Society with which he was connected, did not give him funds for the purpose, he had none of his own, and the principle he thought was a false one. He had therefore come to the determination that in the generality of cases it was advisable not to lend to natives or to native Christians. He advocated treating them both with kindness, but not with too much indulgence, and held that it was better to direct them how to assist themselves than to depend upon the Missionaries. That was one of the greatest lessons the people of this country had to learn, dependence upon themselves in preference to others.

Dr. Chamberlain, Am. Arcot Mission, gave an interesting account of an entire village in his Mission, which had been held in bondage by a landowner who claimed that the people were his slaves by reason of their indebtedness, both on their own account and on account of their ancestors, who had died without paying their debt to him. A number of Missionaries on being appealed to, went to the landowner in question, demanded a statement of the debts really due, on account of which the village people were held by him, and on an examination of his books, a sum of Rs. 7 was found to be their entire indebtedness. This was paid by the Missionaries, and the people freed from the control of the landowner.

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MODERN THOUGHT AND ANCIENT TRUTH.

A Mr. Tyssen, an English deist, is very much troubled because Baboo Ch. Sen admits the divinity of Christ, and sends him a letter of rationalistic expostulation. He notices that the lecturer had quoted two texts in support of his position, and he calls his attention to the fact that these texts are found in the Gospel according to John, and proceeds to affirm that this Gospel was not written till a century after Christ died. He says the divinity of Christ is a western conception. For all who are willing to look at the facts, nothing in the world is more easily refuted than such a statement. In the first place, there is no contradiction between the humanity of Christ and his divinity, and it is an utter misconception to imagine that facts which demonstrate the former, militate against the latter. Not only "the Eastern Christ" but the Western Christ "was a man, feeling as men feel, praying to God, subject to temptations," compassed with infirmities, growing in wisdom and in stature, confined to one place, ignorant of things not revealed ; nor does the fact that God was manifest in this humanity, even the fulness of the Godhead, clash in the least with this ; any more than the mortality of man clashes with his immortality. The Gospel of John teaches the humanity of Christ, and the first three Gospels teach the divinity of Christ. There has been but one formula of baptism since the Day of Pentecost, and by that formula every one who ever made profession of his faith in Christ, or was presented to Christ by believing parents, has been dedicated to the Father, the Son and the Holy Spirit. The apostles Peter, James, John and all the rest who had been personally trained for the office by Christ, with the apostle Paul, constantly taught that God was in Christ, reconciling the world unto himself, and that salvation was none for mankind except by this name. All the facts are directly against the idea that the divinity was an after thought. On the supposition that the Gospel committed by Christ to his trained disciples was monstrously changed by them so as to become an utter misrepresentation of the teaching of Christ, we must conclude that the mission of Christ was the most signal failure that the world has ever seen. If Christ had been *merely* a man, though of remarkable spiritual attainments, of singular purity, knowing God better than others, and zealous for the honour of God, he would have been careful to guard his disciples aagainst such a portentous heresy as the doctrine of his divinity would have been. He had every opportunity to instruct, to mould, fashion and prepare his apostles for the work they were to accomplish ; and yet according to this theory, they began by rending his instruction to pieces, and by forging and passing off as his, something monstrously different The conduct of Judas in betraying him is innocence itself compared with such treachery as this. But the thing is in the last degree absurd. These apostles show in their epistles to the churches, their absolute devotion to truth, their willingness to suffer all the outrages that m n can inflict upon them, rather than utter or favour the least falsehood. But why was Christ put to death? Not because he declared himself King of the Jews ; that charge was trumped up to induce Pilate to consent to his execution ; but because he averred himself to be the Son of God in a sense that the Sanhedrim held to be blasphemy. A single word from him to the effect that he did not mean thereby to claim divinity, would have taken from them all pretext for condemning him.

The letter of Pliny, Governor of Bythinia, to Trajan, bears a testimony that even the enemies of Christianity are obliged to accept. He lived from A. D. 61 to 113, and was for the greater part of his life, a contemporary of the Apostle John. In his letter to the Emperor he asks for instructions as to the treatment of Christians. He wants to know if the mere fact of a profession of Christianity is or is not to be considered a warrant for the execution of the party. He says :

"The contagion of the superstition has spread not only through cities, but even villages and the country. Not that I think it impossible to check and to correct it. The success of my endeavours hitherto forbids

such desponding thoughts ; for the temples, *once almost desolate*, begin to be frequented, and the sacred solemnities, *which had long been intermitted*, are now attended afresh ; and the sacrificial victims are now sold every where, *which once could scarcely find a purchaser.*"

Bythinia was one of the countries to which Peter, some forty years before had addressed his epistles. We may see from Pliny's letter how mightily the word of God had spread there. The heathen festivals had ceased to be observed, the temples were almost entirely neglected, and it was a rare sight to see any body offering sacrifices in them. But under the reign of the Emperor Trajan, the temporal power was used to revive the expiring embers of heathenism, and professing Christians were pursued with extraordinary fury. People were encouraged to come forward and give lists of the Christians known to them. These were then siezed and tortured. Let Pliny himself tell the story :

" An anonymous libel was exhibited, with a catalogue of names of persons who yet declared they were not Christians then, nor ever had been ; and they repeated after me an invocation of the gods and of your image, which, for this purpose, I had ordered to be brought with the images of the deities ; they performed sacred rites with wine and frankincense, and execrated Christ, none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others named by an informer, first affirmed and then denied the charge of Christianity ; declaring that they had been Christians, but had ceased to be so ; some 3 years ago, some still longer, some even 20 years ago. All of them worshipped your image and the statues of the gods, and also execrated Christ. And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error, namely, that they were accustomed on a stated day to meet before daylight and to repeat among themselves a hymn to Christ as to God, and to bind themselves by an oath with an obligation of not committing any wickedness ; but, on the contrary of abstaining from thefts, robberies and adulteries ; also, of not violating their promise, or denying a pledge ; after which it was their custom to separate, and to meet again at a promiscuous, harmless meal, from which last practice they however desisted, after the publication of my edict, in which, agreeably to your orders, I forbad any societies of that sort."

Trajan in reply tells Pliny that the Christian people are not to be sought after, but if any are reported and convicted, they are to be put to death ; if any of the accused renounce Christianity and worship the Roman gods, he may be pardoned.—Now let it be noted in the remarkable letter written by Pliny, that the account given of the Christians, is given by backsliders. It is well known that this class are very little disposed to speak favourably of the system they have abandoned. Yet they are obliged to confess that these Christians have an extraordinary devotion to the truth, and in their meetings solemnly plight their faith one to another to adhere to the truth under all circumstances, never to break their word, and to observe all the commandments of God. And they unite in singing a hymn to Christ as God. But such a horror have they of even appearing to render to a creature the honour due to God that they refuse at peril of their lives to bow down to the image of Jupiter, Apollo, Bacchus or any other of the multitudinous deities of the Greeks and Romans, or to worship the image of the Emperor. Rather than burn incense before his bust, they go joyfully to the place of execution. This testimony comes to us through one who describes his own manner of procedure thus :

" Those who were brought before me, I asked if they were Christians : if they pleaded guilty I interrogated them twice afresh, with a menace of capital punishment. In case of obtinate perseverance, I ordered them to be executed."

So that the sin of these Christians was their conscientiousness. They were willing to die but not to tell an untruth. They could not, for any Emperor, deviate from the commandments of God. How infinitely more noble they appear than does the much-renowned Pliny. It was by their devotion to the truth that they at length won the victory, and for fifteen centuries there have been none in all the world to render homage to the gods of Greece, Rome, Egypt or Assyria. In view of these things, what becomes of the speculation of Mr. Tyssen ?

LIFE OF DR. DUFF.

(Second Notice)

Dr. Duff was nearly six years absent from India on occasion of his first furlough home. But these years were well filled up. He never seemed to forget for a day the cause of Missions, especially of the Mission with which he was himself connected. During this interval, John Macdonald and Dr. T. Smith, John Anderson, Johnston and Braidwood, and Dr. Murray Mitchell gave themselves to the Indian work. But all that he could accomplish in the way of arousing the zeal of the Lord in the hearts of the Lord's people, fell infinitely short of the results which his enthusiasm demanded. At Exeter Hall, in May, 1837, he waxed terribly indignant because the spirit that breathed in the oratory of the May platforms, led to no corresponding consecration to the work of the Lord in distant climes :

" After such outpourings of fervent zeal and burning admiration of valour, would ye not expect that the limits of a kingdom were too circumscribed for the range of spirits so chivalrous ? Would ye not expect that, as chieftains at the head of a noble army, numerous as the phalanxes that erewhile flew from tilt and tournament to glitter in the sunshine of the holy land, they should no more be heard of till they make known their presence, by the terror of their power, in shattering to atoms the towering walls of China, and hoisting in triumph the banners of the cross over the captured mosques of Araby and prostrate pagodas of India ? Alas, alas ! what shall we say, when the thunder of heroism that reverberates so sublimely over our heads from year to year in Exeter Hall, is found, in changeless succession, to die away in fainter and yet fainter echoes among the luxurious mansions, the snug dwellings, and goodly parsonages of old England !"

Though the fire of missionary interest has not kindled so rapidly as he would have wished, it is matter of thankfulness that it is still burning, and more brightly, notwithstanding so much that is unfavourable in what is called modern thought. The cause of missions was never more energetically and widely prosecuted than it is at present, and even since Dr. Duff's death at the beginning of last year, 60,000 souls in India have come out on the side of Christ. Such 'tall' speech with regard to the sacrifices and the exploits of the missionary life, is not, however, much to our own taste. We do not think that any one can be called a true minister of Christ, who is not willing to go to any part of the field. We also think that many may engage in foreign missions, and yet be far from having the spirit of the Master. The 'self' that is crossed by the contempt of the heathen, is flattered by the laudations of a home public ; privations on one hand are balanced by compensations on the other. No missionary can make greater sacrifices than Christ demands of every disciple, in such words as, Except a man forsake all that he hath and take up his cross daily and follow me, he cannot be my disciple. Every one that presents himself to the church of Christ for admission, should be distinctly asked, Are you willing to go, to do, to be and to suffer, as the Lord may direct and as the interests of his cause may demand ? and without a sincere affirmation no one should be received. Christian heroism (which is simply, Christian faithfulness, or still more simply, faith) is demanded every where and in every walk of life ; and the sooner that foreign missions lose their ideal and exceptional character, the better.

One of the trials incident to Mission work carried on in the capitals of India, is that the missionary is often unable to conserve the fruits of his own labour. The biographer of Dr. Duff tells us that of the first four converts, three became preachers of the Gospel under the Ch. of England, the London and the Am. missionary Societies. There is a tendency in the work carried on by different missions in a city like Calcutta or Bombay, to run together in a way that confounds the efforts of the different missions to keep it divided. An enquirer has hardly spoken to one missionary on the subject of salvation, before he finds his way to another and another. Very often a missionary fancies that he is the only one who is instructing a particular enquirer, and afterwards finds out that he is at the same time waiting upon other missionaries ; nor does it seem to the enquirer that there can be any thing censurable in this, the missionaries being alike servants of the same Master.

Dr. Smith has the following sensible remarks ;

" While we admire the determination to secure a learned as well as godly Native ministry, shown in the rule which compels Bengalee, Marathee, Gujaratee, Tamul and even Santhalee converts to pass a satisfactory examination in Latin, Greek and Hebrew, and to sign the historical documents of the Scottish churches before being licensed to preach, we are compelled by hard facts as well as common sense to ask if it is thus we shall raise or equip Native Luthers ? Is it a Christian Nanuk or a Hindoo Calvin that India needs ? As the story of the Mission goes on we shall meet with able Bengalee converts made preachers and missionaries because they have satisfied the presbytery according to Dr. Bryce's still-enforced 'course of study.' But financially as well as ecclesiastically and even spiritually, this parody of western theological training has worked so badly that the three Scottish Churches have been asked by their Missionaries to sanction an evangelical course and creed more like those

of the Apostles and the Church at Antioch, and not less thorough and pure than those of covenanting, much-suffering, often-testifying and still sorely divided Scotland. The Church of India has grown so far out of infancy that in asks to be freed from the controversial swaddling bands of the West."

Under date of 1842, the biographer says: "Whether we look at the spiritual or the intellectual character of the young men; whether we consider what they sacrificed for Christ, or what He enabled them to become in his work, we may assert that no Christian mission can show such a roll of converts from the subtlest system of a mighty faith and an ancient civilization as Dr. Duff's college in the first thirteen years of its history."

Perhaps it would have been better if the statement here had not been in the comparative form, as there should be no rivalry between bands of labourers sent into the vineyard by the same Master. Of these converts, Dr. Smith specifies twelve, four in the first period and eight in the second. One fell, and the occasion of his fall is sad enough. He was a medical student and completed his studies in London.

"With the highest professional honours he returned to practice in Calcutta, where he fell a victim to the vice which our excise system has taught the educated Natives of India, where it plants the licensed wine-shop beside the Christian school."

One of the twelve was Gopinath Nundi, who joined the Am. Presbyterians, and who so nobly died for the faith by the hands of the mutineers.

On the whole, we have read this volume with great interest. It is written by one who has been for many years intimately acquainted with the events that he has been called to deal with in this biography, and who has a facile and commanding diction wherewith to clothe facts and thoughts. We shall look for the remaining volume with much eagerness.

IS CHRISTIANITY OF GOD?

Did Christ rise again? III.

Our second proposition is that Christ's mission *had* ultimate *reference* not to one nation but *to all nations*, not to one age but *to all ages*

They are constructing an immense bridge over the East river, New York, so high that it shall be no impediment to the largest ships. But long before they began the construction of the bridge proper, they were engaged in laying deep and broad, on the New York side, the foundations of the abutments; and every intelligent person examining those foundations would have seen in them a most emphatic declaration of a purpose to construct such a bridge. He would have plainly seen that they could not have been intended for any other purpose.

The angel that appeared to the shepherds announcing the birth of Jesus at Bethlehem, said, "I bring you good tidings of great joy which shall be *to all people.* Unto you is born a Saviour, Christ the Lord." When his parents presented him in the temple, Simeon, a devout man, publicly spoke of him as "a light *to lighten the Gentiles.*" When Christ was baptized by John the Baptist, the latter bore this testimony, Behold the Lamb of God that *taketh away the sin of the world.* The tempter seems to have understood that this was the mission of Christ, for he offered him the kingdoms of the world. When Jesus entered upon his ministry at Nazareth, he preached to the people from Isaiah 42: 1, and in making the application, appears to have turned away from the Jews to the Gentiles. For he dwells upon the fact that Elijah was sent to a widow in a Gentile country and made his home with her; and that another Gentile, Naaman the Syrian, came to Elisha. To the first part of his discourse the Nazarenes listened delightedly, wondering at his gracious words; but the latter part irritated them beyond measure, as it seemed to do away with the partition-wall between them and other nations, and in their wrath they sought to cast him down from the brow of the hill.

The name which he gave himself, Son of Man, conveyed a similar implication.

When the centurion, a Gentile, showed such strong faith in him, he called the special attention of the people to the fact, and said, Many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven. His own personal ministry was confined to the Jewish people, and when he sent forth his disciples to itinerate in advance of him, he instructed them not to visit the Gentiles, but to confine their labours to the Jews. Until his ministry to the Jews had ended in their rejection of him, and in his sacrificial death, the Gospel was to be offered to the Jews only. At the same time, he distinctly intimated that it was for all mankind. A great deal of his instruction is embodied in parables. In one of these he says: "The field is the world." Some of them have passages like this: "At the end of the world, the angels shall come forth, and sever the wicked from among the just," implying a world-wide judgment. Look at his exposition of the miracle of the loaves, John vi. "I am the bread of heaven that came down from heaven to give life unto the world." His invitations are addressed to mankind. It is not, If any Jew thirst let him come unto me, but, If any man thirst, let him come. And so all the way through. The Gospels do not need to be translated out of a Jewish phraseology into a universal dialect; they are already in that dialect. People of every clime, every tongue, every degree of culture find that in the Gospels which comes directly home to their susceptibilities and their needs. It is a 'whosoever' Gospel. The parable of the King who made a supper for his son, clearly prefigures the calling of the nations. This gospel of the kingdom—said Christ—shall be preached in all the world for a witness, and then shall the end come. Again, Wheresoever this gospel shall be preached in all the world, there shall also this that this woman hath done, be told for a memorial of her. In Matt. xxv. we have a representation of the judgment that is to take place at the return of Christ in glory, and in this he speaks of himself as judging all nations, and the criterion by which they are condemned or acquitted is their treatment of his disciples, showing plainly that his disciples are found among all nations. "I, if I be lifted up, will draw all men unto me," said Jesus. Much more might be cited in the way of evidence, but we have cited enough to prove our position that Christ, all through his ministry, distinctly proposed the introduction of a world-wide system of salvation.

INTERNATIONAL BIBLE STUDY.

July 13th, 1879. Job XLII. 1-10.

Before the Lord can acknowledge his servant and vindicate him in the eyes of those concerned, he must first abase him. The contention between Job and his three counsellors and then between Job and Elihu is the great interest of the book. The question at issue is one of the greatest and sublimest: Does God judge men in Providence? Can we gather from his dealings with us what his mind towards us is? Is there the ability on the part of man to read correctly the temporal dispensations of God? Were these questions to be answered affirmatively, a revelation would not be needed. We would only need to observe how God disposes of men in this world, to ascertain his mind regarding them and their deeds. And it is made evident that there is not in men, not even in the three wise men that visited Job, not even in Elihu, not even in Job, the power to read aright the providential dealings of God with men. The contention between God and Satan regarding the sincerity of his servant, terminates in favour of God. The three preachers had been animated by an earnest zeal for God, but it was a zeal without knowledge. God did not love Job any the less when he put forth his hand against him and overwhelmed him with accumulated disasters; in fact, whom the Lord loveth he chasteneth. They had imagined themselves to be pleading the cause of God against a stout-hearted rebel, but were all the time doing the work of Satan by so explaining the ways of God as to tempt Job to renounce his belief in God's love. Elihu had a better appreciation of the facts than they had, and seems to have been used to bring Job to a profounder sense of the nothingness of man in the sight of God. Granted that Job had not been a hypocrite; still, in the presence of a God of infinite purity, what becomes of the highest creaturehood? But when God himself appears upon the scene, how marvellously do all things fall into their proper places. If this great poem had been a mere human composition, what a hero would Job have been made to appear! What unqualified honour would have been bestowed upon him! what unmingled wrath would have been poured upon those who had spoken against him! But in the Bible there is none good save One, that is God; and even Job, perfect and upright and without his like upon earth, must be covered with confusion in the presence of the all-holy One. For what hast thou that thou hast not received? What goodness hast thou that is not an emanation from God, both in its origin and in its continuance? God alone is great. Thine, O Lord, is the greatness and the majesty and the victory.

2. "That no thought can be witholden from thee." The marginal reading here is nearer the original: "That no thought of thine can be hindered."

3. "Who is he that hideth counsel without knowledge?" This is the echo of the word used by the Most High, xxxviii. 2: "Who is this that darkeneth counsel by words without knowledge." The idea here is that of an eclipse of God's truth caused by man's untruth and ignorance and pride. And what but this have we seen during the greater part of this dispensation? The Son of righteousness has arisen, and man with his miserable ideas of religion has come in be-

tween. What mighty Christian systems (so-called) still darken the earth by the interposition of their miserable ideas between God and the sinner. What some have called the eclipse of faith is owing to the eclipse of truth. "By manifestation of the truth commending ourselves to every man's conscience in the sight of God;" happy those servants of Christ who can conscientiously use this language.

"I have uttered that I nnderstood not: things too wonderful for me which I knew not." In a progessive revelation, and in a revelation not wholly grasped, there are problems and mysteries, which are to be recognized as such and submissively received, until the time of their solution come. But some use them as an atmosphere for imagination to wing its flights in, and others as grounds of skepticism. As Butler points out these constitute an important trial of our faith.

"Hear, I beseech thee, and I will speak; I will demand of thee and declare thou unto me." I will henceforth say only that which I learn from thee, waiting upon thee in humble supplication.

"Now mine eye seeth thee." 5. What this manifestation of God was we know not. God spake to him out of the whirlwind. But there was no manifestation of God made under the old dispensation, that does not fall short of the privileges of the least in the kingdom of God, the least believer in the dispensation of the Spirit. The true light now shineth. 1 Cor. II. 9-12.

REMINISCENCES. XXVI.

Continuation of the journal kept in Upper Egypt, 1839.

June 1. We found the Governor's horses alongside our boat, with grooms. We mounted and proceeded towards Philae. The road lies through a broad avenue of granite hills; some of the blocks are covered with hieroglyphics, said to be invocations of the gods, or commemorative of the homage rendered to Sesostris by Ethiopian princes. We were enchanted with the view of Philae; I do not know if I have ever seen anything more beautiful. It is surrounded by the river (several hundred feet broad) as by a lake; is covered with verdure at the extremity where travellers usually land, and gradually rises 40 or 50 feet. The other extremity is precipitous and the capitals hang their lotus leaves over the still waters. The opposite shores are mountains of granite; some enormous, unhewn blocks, covered with hieroglyphics, are standing erect, proud, as it were, of their mission to the ages. After admiring from the shore this beautiful picture, we got into a boat guided by an old Nubian completely naked, resembling an ourang-outang as much as a man may. We loitered about the ruins for several hours, and mounted the propylons. The position of these shows that the approach to the temple was by a succession of oblique lines. Thus, approaching the temple, the spectator would at every step discover something new; passing one propylon another would break on his view; passing this the temple. This tended to enhance the awe-inspiring mystery of the adytum. The paintings in the temple and portico are beautifully preserved, especially a blue colour like the lapis lazuli. Our guide proposed to us to make an excursion on dromedaries to a place 1½ days from Philae, to see the various temples that exist on the route thither. We were disposed to accede; but the woful plight that our resources were in, and the prospect of descending the Nile without a sous, opposed. We left this charming spot casting many a lingering look behind. Entering a house in the Nubian village close by, to rest a little, we were soon surrounded by girls and women, eager to sell certain trifles, among others their habiliments. My companion bought a Nubian dress from a girl who ran away crying when he said something about buying her. Returning, the heat was more intense than I had ever experienced, 35° centigrade. Crossing the sands to Assouan the wind was literally scorching, and we were obliged to cover our faces and let the horses find their way. We had been fasting 24 hours; still we stopped at the quarries of Syene, to visit the unfinished obelisk. We admired its colossal proportions, but, I fear, were thinking more of eggnoggs and ice-creams. At length, towards 4, we arrived. Having breakfasted, took our pipes and went to an adjacent grove of palms. Here we found an Italian and a German, in Turkish costume, who had just arrived from Cordofan. It was an agreeable novelty to meet Europeans. They talked to us about hippopotami, giraffes, ostriches, Sennaar horses, elephants, rhynoceroses, Abyssinian women, &c. &c. and quite tantalized us with their descriptions. Visited a slave-market close by, in the same grove; the slaves were chiefly women from Cordofan and Sennaar. In the evening repaired to the house of the governor. He appeared glad to see us, and after some desultory conversation caused an atlas to be brought which Lord Lindsay have given him, and received from me a lesson in Geography. He asked a world of questions, and at every answer drily observed he knew it before. He was evidently the *savant* of the place; the others expressed astonishment when we talked about the frozen seas, arctic nights, the sun, moon and our sphere. Our visit lasted till 11 o'clock. Returned and dined, and then strolled along the shore, singing, Oh di qual sei tu vittima, &c. &c. till 10 o'clock.

June 2. Arose betimes and passed over to the island Elephantinae. Saw here a colossal statue of Isis sitting, to which Arab women of the present day make offerings in hope of getting offspring. The ruins here are not now of special interest. The chamber of the celebrated Nilometer, with a temple of Amunoph III and other temples, was destroyed in 1822-5, the materials being wanted for a palace for Mohammed Bey, below Assouan. This island is said to have been the scene of a blody battle (between the Pacha and Mamelukes, I believe). Received a visit from the German and Italian, and paid our adieux to the Governor. He has 13 concubines, and one of them, said to be a beautiful Circassion, had sent word to our guide, that she would like some wine; we of course sent her a bottle. Receiving a similar intimation concerning the Governor, my friend had a basket brought from the boat and presented. He wanted us to accept a box of cigars, but we declined. Got off about 4 p. m. Our masts have been taken down, for the voyage down stream is made with oars. The mother of the wounded Nubian is aboard, proceeding to Esneh.

June 3. Visited Koum Ombo. I remarked there an inscription of Ptolemy and Cleopatra, in Greek. Hailed this latter name; Cleopatra is a great favourite with me. [A taste not much to be commended.] The portico of the temple is of three rows of five pillars each.

4. Went ashore at Gebel el Silsili and visited various tombs, the walls covered with hieroglyphics and painted sculptures (intaglios).

5. Terrible work. We are hours in making a mile. Arrived soon after midday in sight of the glorious propylon of Edfou, but were several hours before we reached it. The portico is of three rows, six each. Among the hieroglyphics found something resembling the doubleheaded eagle of Austria, with a globe in its clutches and a shield on its breast. Saw the sun set from the top of the propylon. Some of the peasants that surrounded us called themselves Christians and demanded *bucksheesh* on the strength of it. Returned to the boat and started. I passed part of the evening in gazing at the propylon; a ray from Venus fell upon it and snatched it from the surrounding obscurity.

6. Visited a rude pyramid, ¾ of a mile from the river, 60 feet square, built on a rock.—About 4, arrived at Esneh. A crowd of friends received us, and escorted us to the house of Hassan who received us with a smile. His arm is improving, and the barber thought he would soon be able to use it again. His mother came in and threw herself on his neck blubbering, but he received the demonstrations coldly.

8. Revisited the temple and noticed particularly the famous signs of the Zodiac. Observed there a centaur, which I had supposd to be a Greek myth. (I afterwards ascertained that this temple is the most modern of all which now exist in Egypt. It is of the time of the emperor Claudius. Among other dedications that of Geta has been erased and Caraculla's substituted, as at Rome.) Returning through the bazaar was about passing a person in the costume of the country, when he hailed me in English, and asked me if I was an American. He was a New Yorker, Mr. J., had been beyond the second cataract, had heard of me at Assouan and hastened down to Esneh to see me. We shook hands most cordially and proceeded to the boat, where we spent the rest of the day and evening together. Mr. J has been ill, and this was the cause of his returning. Says that meeting with an American is better to him than any medicine. I am equally delighted with the encounter.

9. Towards evening, got off.

Much that the journal has to say about the time spent at Esneh, is better not repeated. There are long and minute descriptions of certain persons in whose society much time was spent, that may fittingly be consigned to oblivion.

10. Intending that our boat and that of Mr. J. should keep abreast, and the latter having lost two oars in coming out of Esneh, we ordered our rais to lend them a pair. About an hour after, he boarded the other boat and angrily snatched the oars away. We ordered him to restore them, but he insolently refused; whereupon our dragoman gave him a sound beating with the oars. As he still refused to give them up, I got into a towering passion, and seizing the corbache laid it on his shoulders, legs and feet. The sailors of the other boat applauded, crying, Taib, taib; but those of our own boat shouted Moosh taib. The oars were taken from him by main force. The cause of all was that the men in the other boat rowed better. We decided that something must be done; he should have been bastinadoed at Assouan. In the evening there was a great rowing-match; our fellows got worsted and would have come to blows with the others if we had not prevented.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—I am a Railway man and one who would willingly give up Sunday work. I was in hope that something would turn up from the notice you took in a recent issue. I can hardly agree with those who assured you that it was not possible to do away with Sunday work on the G. I. P. Railway, on the ground of there being a block at one or other of the stations. If *no* trains were run, how would it be possible to cause a block? The practice of booking goods to so late an hour on Saturday is one of the principal causes of Sunday work.

For instance a tranship train with goods for all roadside Stations runs daily except on Monday, (no goods being booked on Sunday.) Again the Traffic Manager has ordered that *no* goods trains be run on Sundays, except that

such Engines as may have left their homes on the previous day, may be worked back; they should be run as far as possible early in the day, so that the staff may get to their homes, by about midday at latest. Now Sir, I was worked from my home at 12 noon on Saturday and arrived at my destination at 9 P. M. (75 miles). I was detained there for 17 hours, arriving home at 9 P. M. on Sunday. Surely this is very unfair to the men. But what must that gentleman think, who issued the order referred to above. I trust that the day is not far distant when Sunday work, on Indian Railways, will be

NO MORE.

DEAR SIR,—Will you kindly allow me to address Christian friends through the medium of your good paper? I know from late experience that there is far more desire to give and help in every good cause than we are at all aware of.

I have been twice requested by the Secretary of the Female Mission School at Walthamstow, London, to ask the interest and aid of Christian friends in India, to help with a new building at Seven Oaks, Co. Kent. The duty has been long delayed. A very strong reminder was met with a few days ago, when a lady asked me to take charge of a subscription from her. In the belief that very many others are equally willing and desirous to assist in providing a Home for the daughters of Missionaries, it is considered enough merely to make the want known.

The present School at Walthamstow, has long ago proved too small for the accommodation of all the children who are going every year from India, China, Japan, Africa, South Sea Islands, and Syria. The children of all Protestant Missionaries are received, and enjoy the comforts of a happy home as well as a liberal secular and religious education. Latterly at Walthamstow there has been great difficulty in keeping the house from being overcrowded, and there are no separate rooms for children suffering from infectious diseases. The new building will remedy these and other defects; it will be more in the country and the children will have ample play-grounds and fresh air, and pure milk from their own Dairy.

It is pretty well known that missionaries, from the smallness of their salaries, are unable to bear the expenses of educating their children in a healthy climate, and if not aided by Institutions like that at Walthamstow, would be put to very great hardships indeed. The appeal is only made to those who have heart and means to add this to the other objects of their bounty, and any sum will be welcome and acknowledged. The editor of the *Guardian* will I hope kindly take charge of subscriptions or they may be sent direct to Rev. G. F. Rea, Mission House, Surat.

S. REA.

[We shall be glad to receive subscriptions for the above-mentioned object. Address Ed. *B. G.* Anglo-Vernacular Press, New Nagpada, Bombay.]

NOTICES.

Received for new M. E. church, Grant Road, from R. A. T. Rs. 200; Mrs. P. (Baroda) 10; Capt. Potter, 10; D. J. 5; I. F. R. 10.

Epitome of News.

SATURDAY, JUNE 28.

—The long promised autobiography of the late Sir Gilbert Scott has just been published under the title of "Personal and Professional Recollections." The work in edited by the eminent architect's son, Mr. G. Gilbert Scott, and the introduction is from the pen of Dr. Burgon, Dean of Chichester.

—The art critics at home speak highly of Mr. J. Griffiths' two pictures, *A Mahableshwar Coolie* and *A Mohed at Prayer*.

MONDAY, JUNE 30.

—On Saturday forenoon, about 11-30 o'clock, Captain George Henry Parsons, of the ship Thunderbolt, now lying in harbour, while seated on a chair in the billiard room of the English Hotel, was seized with a fit, and died within twenty-five minutes.

—Nursey Kessowjee is now a prisoner in the hands of the Bombay Police. He was arrested at Prantej, in Kattyawar, just as he was getting on his camel to flee. He had been to a place of pilgrimage in Edur, and had performed certain religious ceremonies there.

—The Broach Mills have been sold for Rs. 270,000.

—We take the following from a sketch of Lord John Lawrence in the *Bombay Gazette*: How he worked, day after day, early and late, and how all men worked under him, is a history now well known. He was emphatically a man without a weakness. Strong himself, bone and muscle, head and heart, of adamantine strength, that would neither bend nor break, he expected others to be equally strong. They sighed, perhaps they inwardly protested, but they knew that the work he exacted from them he gave, in his own person, unstintingly to the State; and they could not regard as a hard task-master, one who tasked himself hardest of all. From moral infirmities of all kinds he appeared to be equally free. He did not even seem to be ambitious. Men said that he had no sentiment, no romance. We so often judge our neighbours wrongly in this, that we hesitate to adopt the opinion; but there was an intense reality about him such as is very rarely equalled. He seemed to be continually toiling onwards, upwards, as if life were not meant for repose, with the grand princely motto, "*I serve*," inscribed in characters of light on his forehead. He served God as unceasingly as he served the State; and set before all his countrymen in the Punjab the true pattern of a Christian gentleman. And it was not thrown away. The Christian character of British administration in the Punjab has ever been one of its most distinguishing features. It is not merely that great humanising measures were pushed forward with an alacrity most honourable to a Christian nation—that the moral elevation of the people was continually in the thoughts of our administrators; but that in their own personal characters they sought to illustrate the religion which they professed. Wherever two or three were gathered together, the voice of praise and prayer went up from the white man's tent. It had been so during the Protectorate, when, in the wildest regions and in the most stirring times, men like the Lawrences, Reynell Taylor, and Herbert Edwards, never forgot the Christian Sabbath. And now that peace and order reigned over the country, Christianity asserted itself more demonstratively, and Christian churches rose at our bidding. There was little or none, too, of that great scandal which had made our names a hissing and a reproach in Afghanistan. Our English officers, for the most part, lived pure lives in that heathen land; and private immorality under the administration of John Lawrence grew into a grave public offence.

Lord Lawrence, who received the honorary degrees of D. C. L. and L.L. D. from the Universities of Oxford and Cambridge, was known as an earnest advocate of an open Christian course in the government of India; and especially of making the Bible a class-book in the Government schools, but allowing the attendance of the native pupils to be voluntary.

—There is to be a Homeopathic pharmacy in Bombay.

—A few weeks ago a story went the rounds of all the papers, except our own, about a discovery by means of which a man might be placed in a state of suspended animation, frozen, and after the lapse of weeks, months or years, brought back to life. The *Spectator*, speaking of the New Credulity, says that, there is great reluctance to consider any statement involving an acceptance of the supernatural, combined with the most child-like readiness to swallow anything which can be described as a mechanical, medical, or mental marvel.

—It is proposed to print a catalogue of the books in the British Museum, in forty-five volumes, at a cost of £50,000.

—Two pictures by M.G. Doré have been added to the collection of that artist's productions in the gallery in New Bond-street. They are called "Ecce Homo" and "The Ascension."

—The bone cave at Shandon, near Dungarvan, in the county of Waterford, accidentally discovered some twenty years ago, was the first Irish cave which produced animal remains belonging to the pleistocene period. In it were found remains of the mammoth, horse, bear, wolf, and reindeer. Professor Leith Adams, in his report on the exploration of this cave (1876), surmised that it was an enormous shelter-shed where the wild denizens repaired to end their days, or for the purpose of dragging in their prey, and he suggested that it required only funds and some enterprise to discover other caverns in the neighbourhood of this one containing abundance of pleistocene animal remains. One such has within the last few days been discovered near Cappoquin, at a distance of about seven miles from the Shandan cave, by Mr. Ussher, of Cappagh. This new cavern is of large size, and appears to have been occupied at a very remote period by bears, portions of whose skeletons are to be met with in the lower deposits of the floor; but the chief interest in this discovery rests in the fact that remains of the great Irish elk (*Megaceros Hibernicus*) were found in it, in conjunction with the bones of other deer and of bears, and along with a polished greenstone celt (neolithic) and several bone rubbers.

TUESDAY, JULY 1.

—*Times of India*; *Kandahar*, 30: Private Rogers, of the 60th Rifles, while buying grapes in the bazaar at Kandahar on Saturday, was suddenly attacked and stabbed in the side by an Alezai fanatic. Two Sikh soldiers coming up seized the would-be assassin and succeeded in depriving him of his knife. Many natives were present, but they did not attempt to interfere. The fanatic has confessed being one of three moolahs of Zemindawar who have sworn to take European life. Rogers is doing well, though he is not out of danger.

—Cholera is dying out at Quetta.

—Mr. Eli Hingley, chief clerk to the Presidency Magistrate, secretary to the managing committee to the Government Workhouse, and clerk to H. M.'s Justices of the Peace, who has served Government for thirty-nine years, retired yesterday, and gave over charge of his respective offices to Mr. Horace W. Barker.

—At a recent meeting of the Royal Society. Dr. Richardson demonstrated the action of a new instrument which he has named the audiometer, and which has just been invented by Professor Hughes, the discoverer of the microphone. The audiometer is used as a precise measurer of the sense of hearing.

—Plants being immovably fixed to the spot where they grow must necessarily be provided with some way of distributing their seeds so as to insure the perpetuation and extension of their species. There is a wonderful variety of devices in nature for this purpose. These form the subject of an interesting paper lately read by Dr. Newberry to the New York Academy of Sciences. He passed under review first diverse modes of distribution by the wind, some seeds being provided with a "pappus" or tuft of fine hairs, others with long silken appendages, others having their seed-vessels inflated like a balloon, during the process of ripening; others having wings attached either to

them or to their capsules, and all being thus more easily conveyed by the wind. In many plants the seeds and fruits are provided with hooks, which attach them to man or animals so that they are conveyed to a distance.

—*Bombay Gazette:* We are glad to welcome the persistent attacks made by Mr. Chapman, formerly the Chief Secretary at Bombay, upon the extravagance and waste of public money in maintaining high appointments in India. Intimately acquainted as he is with the administration, his criticisms are valuable and decisive as to where the pruning knife should be applied, and where retrenchment would have most effect. He points out how every second man in India is employed upon looking after what another man does, and criticises the amount of vapid and useless criticism which is wasted upon the most trivial and unimportant acts. It is almost impossible to imagine how work ever gets done at all. The Assistant Collector criticises the mamlatdar, the Collector criticises the Assistant's remarks, the Revenue Commissioner the Collector, the Government the Commissioner, the Supreme Government comment upon the local Government, and the Secretary of State upon the Supreme Government. In fact, the whole civil machinery of Government is created for the purpose of hindering the public business, and not for promoting it; and Mr. Chapman properly calls for reform in the manner of conducting work.

Wednesday, July 2.

—*Overland Mail*, June 13: Earl Granville was present at a banquet at Wolverhampton on June 6, to celebrate the unveiling of a statue of Mr. C. P. Villiers, M. P.

The freedom of the City, in a gold casket, was presented to Sir Rowland Hill at his residence at Hampstead on June 6.

A tumult occurred in the French Chamber on June 9, during the discussion of the proposed prosecution of M. Paul de Cassagnac.

The eruption of Mount Etna has ceased, but an outbreak has commenced from Mount Vesuvius.

Amongst the deaths recorded this week are:—The Prince of Orange, son of King William III. of the Netherlands; Sir D. Campbell, Bart.; Dowager Lady Rashleigh; Gen. W. F. Forster, colonel 81st Regt.; Col. J. McMurray; Mr. R.B. Lockwood, Punjab Frontier Force; and Mr. J. Tindall, of Ceylon.

A terrible spectacle was witnessed at Niagara Falls on the afternoon of Sunday, May 25, by about 500 people, chiefly excursionists from Buffalo, who had arrived by a special train on the Erie Railroad, little imagining the sight that was in store for them.—

A cry was suddenly raised from the shore opposite the upper end of Goat Island, "A man in the rapids!" and there was a rush to the edge of the water, from whence a small boat was seen being slowly sucked into the current. The man was rowing with all his might, but seemed dazed with fear, and was unable to make much headway. Suddenly he "caught a crab," his oar flew out of the rowlocks, his head went down, and he lay at length in the bottom of his boat. The boat then turned its prow down stream and began to descend the rapids of the American falls, its pace growing more and more swift until it struck a rock about two inches from the surface, and its progress was checked for the moment. There were loud screams from the crowd to the man to jump out and cling to the rock, but he still lay crouching in the boat, and seemed paralysed by fear. There was wild excitement on shore. Two old guides ran up the stream to get a rope and another boat, when the light skiff on the rock swung round with its occupant and plunged onwards to destruction. Striking a second rock, it was shattered on the port side—the body of the man as it shot forward into the whirlpool was sucked under for an instant and then tossed to the surface just above the bridge that leads to Goat Island. He was still alive, for he threw his arms wildly into the air, and his despairing face was plainly visible to the awe-struck beholders as he was drawn below the waters a few seconds later, and his body was torn to shreds by the jagged edges of the boulders against which it was tossed. The unfortunate man, who had saved many persons from the fate which befell him, was known as "Pi Walker." He was a noted smuggler and river pirate, and is supposed to have been drunk when he thus "braved the rapids" and lost his life.

During the demolition of some old houses in Brook Street, Holborn, a collection of newspapers, periodicals, &c., of the dates 1765-70, was discovered among a quantity of lumber, and disposed of as "waste" at one of the shops in the neighbourhood. Among the packages thus sold a MS. was found, and on examination a dramatic poem in blank verse was brought to light, numbering about 800 lines, and perfect, with the exception of the first few pages, which however, apparently only contained the title, and possibly dedication. The poem is signed with the capital C of the Saxon alphabet, and it is now believed that it is from the pen of the unfortunate Chatterton, who committed suicide in a house in Brook Street, in 1770. The poem deals with love and revenge, is laid in the Second Charles's days, and abounds in many striking passages. The MS. is in the hands of Lord Houghton, who is of opinion, with Dean Stanley, Mr. Swinburne, and other men of letters, that the MS. is genuine. Arrangements are being made for its publication at an early date.

—The death is announced, at the early age of forty-two, of Miss Frances Ridley Havergal, the youngest daughter of the late Rev. William Henry Havergal, the well-known hymn writer and Church musician. Miss Havergal, who died on June 3, at Caswell Bay, Swansea, after a short illness, had inherited her father's poetic gifts, and had, as a writer of sacred verse, acquired much popularity.

—Simla, July 1: News comes from Cabul that the people are generally pleased with the establishment of peace.

The sirdars and others who assisted or communicated with us during hostilities are frightened at the treatment they may receive from the Ameer.

—The survey for a railway line from the G. I. P. Railway to Bhopal, with a branch line to Bhilsa, has been sanctioned.

—Mr. Leopold de Rothschild is said to have won £49,000 by the success of Sir Bevys in the Derby.

—Rumour (says the *Echo*) credits the late Baron Lionel Rothschild with having amassed a fortune of £13,000,000, seven millions more than the personality of Baron Meyer Rothschild, and seven millions less than that of Baron James, who died worth £20,000,000.

Thursday, July 3.

—*Times of India*: "More than one hundred and twenty-eight million covers were carried by the Indian Post Office last year, of which the comparatively small number of 667,170 remained finally undisposed of in the Dead Letter Office. The net revenue was Rs. 12,16,672 in the purely postal branches, and the actual profit Rs. 2,19,713, this result being attained in spite of the disbursements of $1\frac{1}{4}$ lakhs as famine allowances to postal emyloyés and the increased net cost of the overland route consequent upon the reduction of postage,"

—The str. *Thibet*, with English mails left Aden for Bombay, Wednesday, 10-a.m.

—Of the nine Parsee youths who entered as students of the Madras Agricultural College eight passed the final examination last week.

—It is estimated that the total number of banished persons now in Siberia is about 300,000.

—James Whitely, a sergeant of H. M.'s 7th Royal Fuslliers died suddenly on Tuesday through a rupture of a blood vessel of the heart.

—Simla, 2: News from Kandahar says that the soldier of the 60th Rifles who was stabbed by a Ghazi in the city, and was dangerously wounded, is expected to recover. The Ghazi was hung in the market place. Robberies have ceased.

Friday, July 4.

—We are favoured with the July issue of the *Indian Railway Travellers' Guide*, published at the *Bombay Gazette* Office, Price 8 annas.

—*Ch. Missionary Intelligencer:* "Our readers may have noticed in the recent news in the public papers from our Afghan frontier, a statement that the fierce Wuziri mountaineers had sacked the town of Tank, which is on the extreme border of British territory (as hitherto drawn), north-west of Dehra Ismail Khan. At this place it will be remembered that we have a medical mission, worked by the Rev. John Williams, a native doctor and clergyman. His influence with all the Afghan population of the neighbourhood has always been very great, and a most remarkable illustration of this has now occurred. The Wuziris, *when they destroyed Tank the other day, spared the C.M.S. Mission Hospital*, avowedly on account of their affection for our native brother. The Government dispensary was not spared. The Rev. R. Clark, in sending this intelligence, justly says, 'It is one of the most striking facts connected with mission work that I have ever heard."

—A letter of the Rev. Dhunjibhai Nowroji in the Free Ch. Monthly Record, dated Bombay, April 14, mentions the baptism of 19 persons, adults and children, of the Sweeper class.

—Deaths last week, 406.

—Fall of rain in the Fort, 25 in.

—*The ascertained deaths from cholera in the Punjab up to the 7th ultimo number 13,792.*

—A cover containing notes for Rs. 2,500, without any address on it, and with a torn end through which the notes were visible, passed through the Bombay General Post Office to the Dead Letter Office, the valuable contents being safely returned by the latter to the sender.

—*Bombay Gazette*; Allahabad, 3: A serious accident occurred on the Rajputana State line on the morning of the 1st instant, about a mile and a half outside the Bandiqui station. The heavy rains which have fallen lately had swollen the streamlet, which had in consequence carried away the embankment near a small bridge. An engine tender, front brake, and five third class carriages of a mixed passenger train from Delhi fell through the gap, and were completely smashed, the remains lying in deep water. Forty natives, including the guard, were killed. Only sixteen of the bodies were recovered up to yesterday, the current having carried several of them a considerable distance down the stream. Some of the other passengers were more or less injured. The breaking of the couplings saved the other carriages. The driver, a Parsee, escaped death almost miraculously but has been seriously hurt. He lies in a precarious state.

—Same: At the Criminal Sessions of the High Court yesterday, the trial of Khetsey Hurridas and Allarakhia Peerbhoy on charges of making a false claim in a court of justice and dishonestly using ten forged hoondies for Rs. 51,000, was concluded before the Chief Justice. Allarakhia Peerbhoy, while in London some years ago, passed himself off as "His Excellency Allarakhia Peerbhoy," and was one of the promoters of the notorious London and Bombay Bank. Both the prisoners were found guilty. Khetsey was sentenced to be transported for ten years; while Allarakhia, who, his Lordship considered was the originator of the fraud, was sentenced to be transported for life.

Selections.

THE HIGHER SPIRITUAL LIFE IS THE SCRIPTURAL LIFE.

In other words, the higher spiritual life may be so called only in comparison with the life which most Christians live, because theirs is actually moving on too low a level, and does not come up either to the demands of the word of God, or to the yearnings and longings of a soul born of God. It is not at all necessary to point out the corruption prevalent among the millions of nominal Christians, inasmuch as they differ from the heathen hardly by name. Nor is it our desire to hold up to the light the deplorable condition which obtains in numerous Christian churches, who, in spite of being orthodox in doctrines and order, have not vital power sufficient to throw off the evil from among them, as even the church of Corinth possessed, which certainly was morally the weakest of all the apostolical churches, and whose members had grown up not under the influences of Christianity, but under the poisonous atmosphere of Greek philosophy, Greek idolatry, and Greek manners.

Let us come closer; let us look into our own heart. What does the voice of concience speak? Is that interior life of ours really soul-satisfying? The poor penitent heart that perhaps after deep contrition and a severe spiritual conflict at last found genuine joy and peace through believing, has at the same time received a new spiritual life, which both comes from God and attracts the soul to Him. But alas! while this life should continually flow on and increase, it happens in most cases that Satan and sin succeed in disturbing and checking it. Sins that may have been committed unawares will trouble the conscience and disturb the peace; and if the believer does from time to time flee again for refuge to Jesus and find forgiveness and consolation, still he will fail again and again. The consequence often is that such souls become finally discouraged, begin to despair of anything better, and thus give themselves over to be carried down by the current. It is, however, impossible that such a life should satisfy the soul, nor can it be that abounding life, which is promised to us by the coming of Jesus. It is for this cause that many a Christian feels more or less disappointed in his expectations, and will, yea can never be satisfied or at rest until he has found out the secret of abiding in Christ. Corresponding to these wants of the heart are the teachings of Holy Scripture concerning the life the Christian ought to live and can live, if he obevs the laws that govern it. Christ says, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John vii. 38,) And again, "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love." (John xv. 9, 10.) In these words the Lord himself points out the conditions, essentials, and distinctive marks of a Christian life, which is according to the Scripture, and which may certainly be called a higher life than that of most Christian professors. As the conditions, He mentions the keeping of His commandments, and believing on Him as the Scripture hath said. The essentials consist in continuing or abiding in his love, and its reality is manifested by an influence resembling rivers of living water. But the Scriptures, and more particularly the apostolic epistles, are full of the teachings concerning this higher life of faith. It is there represented to be,—

1. *One of the principal objects of our heavenly calling.* Hence Paul says, "According as He hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. i. 4.) "Christ also loved the church, and gave himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." (Eph. v. 25-27.) "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death to present you holy and unblamable and unreprovable in His sight." (Col. i. 21, 22.) "Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. ii. 14.) "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the begining chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. ii. 13, 14.)

In conformity with the above are,—

2. *The exhortions to a life wholly consecrated to God.* "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. xii. 1, 2.) "That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness." (Eph. iv. 22-24.) "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. ii. 14, 15.) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebr. xii. 14.) "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless." (2 Peter iii. 14.)

3. *The fervent prayers and intercessions of the Apostles for the belivers* have for their principal object this life, the nature of which they at the same time unfold. The sublime strain of these prayers is very remarkable, and shows that even an apostle can hardly find words to adequately express how deeply he feels the importance of this subject. "Making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eves of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what in the exceeding greatness of His power to usward who believe, according to the working of His mighty power." (Eph. i. 16-19.) "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. iii. 14-19) To another church Paul writes, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. i. 9-11.) In like manner, the same Apostle writes to the Thessalonians, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." (1 Thess. iii. 12, 13.) And again, "And the very very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) It is worthy of observation that the Apostle does not, as many do, consider the realization of such a prayer an impossibility, but he adds these significant words, "Faithful is He that calleth; who also will do it." (Verse 24.) Notice also the remarkable prayer at the conclusion of the Epistle to the Hebrews: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen." (Hebr. xiii. 20, 21.) Compare also the conclusion of the Epistle of Jude: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and forever. Amen." (Verses 24, 25.) (Rev. L. H. Donnor in *Times of Refreshing*.)

Miscellany.

—At the meeting in the Tabernacle when £6,233 was presented to Mr. Spurgeon by his people, upon the completion of 25 years ministry, the whole of which sum he appropriated to benevolent objects, he said:

When I came to London I desired to keep up the feeling that I was to serve God altogether, and give myself and all that I had, and all that I should ever get, entirely to Him, and just to be a gentleman commoner upon the bounty of God, whose livery would always be found him, whose bread would be given him, and whose water would be sure. So have I lived. I get sometimes requests for loans of hundreds of pounds, under the supposition that I am a very rich man. I never was a rich man, and never shall be; and yet I am the richest man in England, if you can make that out, because there is nothing that I want on earth but I have it. I have not any wishes that are not gratified and satisfied, except that I always want to be doing more for Jesus Christ, if possible. I like to get hold of some more money that I can turn to account in some way for the advance of the Redeemer's cause, and that I have done from the first day even until now. The outside world cannot understand that a man should have any motive except just that of personal greed; but if they did but know a little better, they would understand that vile as the dust beneath one's feet is the idea of hoarding together thick clay when once you rise into the superior motive of love to Jesus Christ, and a desire to promote His kingdom among the sons of men. I do not take any credit to myself for that. I do not know that I ever had a temptation in that direction since I have been able to judge of spiritual things at all. And another thing I must say this night: I do think that I am free from any temptation to pride, because I know more than you do about it; and if anybody has praised me in public, my Master, as a general rule, gives me such a wigging afterwards, that He takes all the conceit out of me, for that time at any rate. I find conceit very apt to grow, and I find Him very apt to use a spiritual rod on me if I do let it grow. I am afraid to say anything further, for then, surely, I should

soon have another chastening from His hand, and that could not be.

I told you last night what I shall take the liberty of repeating, that whatever has been done here, there is always an unseen body that has the credit of it really in the sight of God. I do not think that I ever mentioned till last night the fact that when this house was being built there was a gentleman who never joined this church—an outsider—who thought that I should get anxious, and he thought that there would be some people about me who might get nervous about raising so much money; so he came to me and said, "How much money will you want to finish this place?" Well, I thought £20,000 would do it. "Very well," he said, "then I can give you the £20,000 downright; and I do not expect to have to give it." He said, "I mean to give £50. That is my fair share. I shall hand over to you the £20,000, so that if you cannot get it or anything, there it is. You have got it just a free gift to you!" He had all his money back; but I assure you that it was no small comfort to me to feel that he was so sure and confident about it that he handed over to me the means, He has gone to heaven. Some think, perhaps. that there was no room for faith in that. Yes, there was, because my faith was that I should not take this man's money at all; and though he had put it at my disposal in order that my scheme should be carried out, and that the Tabernacle should be built, yet I did not wish to trench upon his liberality, and I did not. Now, in chapel building, it has been said, "There, take the money and use it, but never let anybody know where it comes from." And in other things there has been somebody that has done it all; and when the Lord comes to measure out the reward to His saints, why, beloved, by His infinite grace there will be unknown ones that will receive that reward.

—For years no one had supposed that a lump of soft coal, dug from its mine or bed in the earth, possessed any other purpose than that of fuel. It was next found that it would afford a gas that was combustible. Chemical analysis proved it to be made of hydrogen. In process of time mechanical and chemical ingenuity devised a mode of manufacturing this gas, and applying it to the lighting of buildings and cities on a large scale. In doing this, other products of distillation were developed, until step by step the following ingredients are extracted from it: An excellent oil to supply lighthouses, equal to the best sperm oil, at lower cost; benzole, a light sort of ethereal fluid, which evaporates easily, and combined with vapor or moist air, is used for the purpose of portable gas-lamps, so called; naphtha, a heavy fluid, useful to dissolve guttapercha and indiarubber—an excellent oil for lubricating purposes; asphaltum, which is a black. solid substance, used in making varnishes covering roofs, and covering over vaults; paraf fine, a white crystalline substance resembling white wax, which can be made into beautiful wax candles: it melts at a temperature of 110 degrees, and affords an excelleut light. All these substances are now made from soft coal.

TELEGRAPHIC NEWS.

London, June 27th: In the House of Commons last night Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question, said the chief cause of the Khedive being deposed was owing to the manner in which Egypt had been misgoverned The Great Powers were conviced that an equitable administration was impossible under Ismail Pasha, and, therefore, decided upon the step that has been taken in placing Prince Tewfik as Viceroy. Sir Stafford added that non-compliance with his financial engagements had also contributed to his deposition. He (Sir Stafford) promised to produce the papers referring to the Egyptian question on the 30th instant.

28th: Lieutenant Moore, 88th Connanght Rangers, has been gazetted to the Victoria Cross for his conspicuous gallantry in action against the Zulus.—Advices from Cape Town to the 10th June state that General Newdigate's column had advanced as far as the Salefe River, where it was entrenched. General Crealock's column was about to cross the Umlglazi River, and would establish its base at Port Durnford.—A fresh attempt has been made by a force of Colonials to take the stronghold of the chief Moriosi, but it proved unsuccessful.—Lord Lawrence (late Viceroy and Governor General of India) is dead.

29th: The Sultan has promised the British Ambassador at the Porte the early execution of the reforms in Asia Minor stipulated for in the Berlin Treaty.

Berlin, 29th: The *North German Gazette* publishes an article in which it states that Germany considers the concord established between France and England in reference to their Egyptian policy is a solid guarantee that peace will be maintained in the East.

Alexandria, 30th: In compliance with a request from the Great Powers, Ismail Pacha, with his second son, Prince Hussein, and his third son, Prince Hassan, has quitted Egypt and is going to Naples.

London 30th: In the House of Commons to-night Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question, said that Lord Lawrence would be buried in Westminster Abbey. The Hon. E. Stanhope (Under-Secretary for India), replying to a question, said the Commission appointed to inquire into military expenses and organization in India, will investigate both the European and Native Armies, and will commence its sittings immediately. The Lord Chancellor introduced a Bill into the Lords for a Catholic University in Ireland, similar to the London University, which will grant degrees and receive the endowments of the Queen's University in Ireland, which will be suppressed. This Bill, his lordship said, is a substitute for the Irish University Bill brought in by the O-Conor Don in the Commons.

July 1st: The House of Commons has adopted an amendment, brought forward by Mr. Fawcett to the East India Bailway Purchase Bill, declaring that it shall not serve as a precedent for the terms of purchase of other Indian railways. The Under-Secretary for India has given his assent to it.

3rd: The *Daily News* publishes a telegram, dated Cape Town, 6th June, which gives the details of the proposals made by Cetywayo to the English for peace, and also states that the English have offered to grant an armistice on certain conditions. Pending the arrival of the peace conditions from England, there are strong hopes that the negotiations now being carried on for peace may terminate the war. The diplomatic correspondence relating to the abdication of the Khedive has been published, and shows that England and France accepted the responsibility of the political and financial administration of Egypt. Major-General Thuillier has been knighted.

PASSENGERS SAILED.

Per Str. *Speki Hall*, 28th, to Liverpool:

Captain G W Turner, Mis Vincent, and Mr and Mrs J Ramsden and infant.

Per P. and O. Str. *Mongolia*, 27th, additional:

For Southampton.—Mr K R Viccajee, Mr C Roods, Mr Robert Johntson, Mr R Riddell, and Mr and Mrs Lovessey.

Per Str. *Flamingo*, 28th, for London:

Mr W H Aslee Major Parkeson and 2 children, Mr and Mrs Jarvis, Mr H Eskrigge, Mr A Lowingard, Mr R A G Kinloch, Mrs Wilson, and Miss Compton, and 2 deck passengers.

Per Str. *Singapore*, July 1st:

For Genoa.—Mr C H Trimnell, Lieut. Col McCausland, Captain Paddon, Mr C Fleming, Sigr Olcese.
For Suez.—Monsr De Latour and Brother, Mr and Mrs Kakonicte and one child.

Per. P. and O. Str. *Travancore*, 4th:

For Southampton.—Mr J McGill, Mrs Gordon-Cooke, child, and infant, A Gentleman, Mr John Blees, Surg C F Tilby, Major G N Chamee, V C Mr John Bradshaw, Mr Joseph Wrigley, Capt C H Aitchison, R A and Rev T Corfield.
For Brindisi—Dr Madden, and Col Crispin.
For Venice.—Mrs Risley, Mr H H Risley, Mrs Ed Bruce, Miss Bruce, Mr J R K Johnson, and Mr Moir.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara*, 1st:

From Southampton.—Mr U Broughton, and Staff Serg & Mrs Garner.
From Venice.—Dr J W Tyler, and Mr and Mrs J Hatherlerf.
From Brindisi.—Surg Maj Price, Mr and Mrs Henderson, Mr J Thompson, Mr P W Moore, Mr Gillon, and Mr Wrixon.
From Malta.—Lieut William.

Domestic Occurrences.

DEATHS.

CHALK—June 28th, at Malabar Hill, Catherine Austin, the infant daughter of Frank Chalk, Solicitor, aged 27 days.

MILES—At Horta Baixo, Bombay, at the residence of her son Mary Ann, widow of the late Charles Miles, Chelsea Pensioner.

HOWARD—July 1st, at Ahmednagar, Pensioned Sub-Conductor Wallace Howard, Sub Storekeeper, Dhond and Manmad State Railway.

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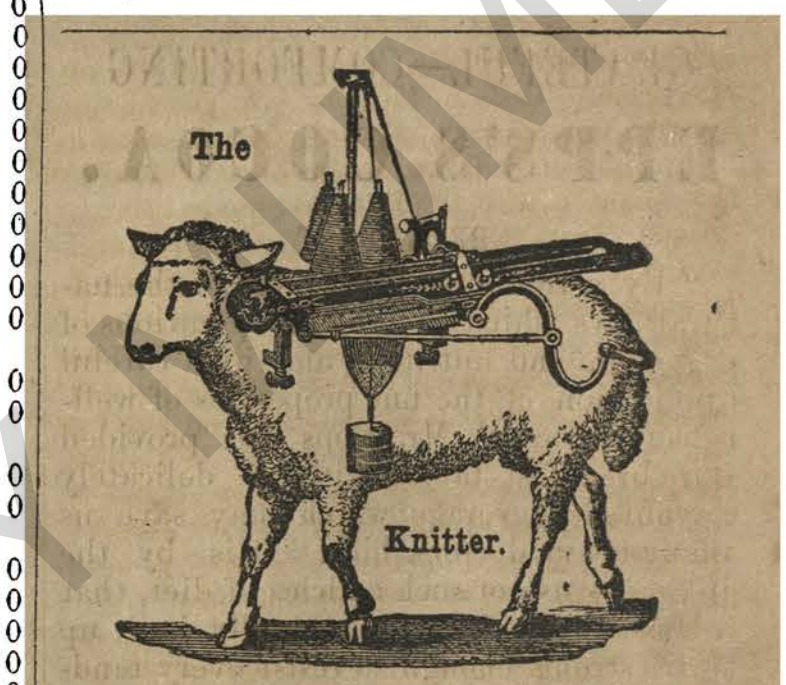

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